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"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED BY N. WHITING.

NO. 2.

NEW-HAVEN, JUNE 11, 1831.

VOL. XVI.

MISSIONARY.

From the Missionary Herald.

SANDWICH ISLANDS.

Extracts from a Letter of Messrs. Richards and Green, dated at Lahaina, October 2, 1830.

In the last two numbers were inserted pretty full accounts respecting the proceedings of the missionaries at Honolulu and Kairua. A similar account will here be given of the progress of the mission on the island of Maui.

Religious Meetings.

Public worship on the Sabbath is conducted as formerly, except that one of our number goes out on the Sabbath to some of the neighboring villages. But we shall speak more particularly of this in another part of the letter. On Friday there is a meeting of the females in Lahaina, who profess to be seeking the salvation of their souls. All persons known to be immoral are prohibited from attending. The number now enrolled as members of the meeting is more than 1000. These are divided into classes of about forty each; and native teachers from the church are appointed to superintend the classes under the general direction of the ladies of the mission. The exercises at the meetings consist in the recitation of scripture lessons, and an examination on the subject of the sermons preached during the week, and are closed by some exhortation and counsel. The native teachers or monitors have also occasional private meetings with their classes, and once a month assemble by themselves, separate from their classes, to receive counsel and instruction as to the management of their classes, and also to report instances of misdemeanors and neglect. The meeting is one of very great interest to the people; so much so that many would be glad to come a distance of twenty or thirty miles to attend it, and even to cross the channel from Lanai and Molokai, if we should advise it. This is the same meeting that was established on the 18th of February, 1825, under circumstances of very peculiar interest. Then ten persons were present—now more than as many hundreds.

There have been various changes in the meeting as new circumstances have occurred, but the meeting has never been discontinued during the five years. This is a good example to show what has been effected here by a merciful Providence during this period.

The associations noticed in the preceding paragraph, and in that which follows, are of the same general character as those mentioned in the last two numbers as existing at Kairua and Honolulu; those at the latter place containing 1,587 women and 2,100 men, and those at the former containing 2,600 women and 2,500 men; making in all, at these three stations alone, more than 10,000 persons who had voluntarily associated themselves together for the purpose of prayer and religious improvement, and on the principle that they will endeavor to obey the law of God and scrupulously refrain from all immorality.

The men have also a religious meeting by themselves, on Tuesday evening, at which nearly as many men attend as there are females on Friday. There are meetings of the same character among the females and males of the neighboring villages, under the principal direction of the native members of the church. These meetings are called by the natives *tabu meetings*; because it is *tabu* for any to attend who are immoral, or who do not profess to be under the influence of the scriptures. This *tabu*, in the opinion of the people, adds great importance or sacredness to the meetings, and we have a strong hold on those who attend, that we have not on others. This feeling of veneration for the meetings on account of their being *tabu*, is often carried to great excess; and among the more ignorant is real superstition. They think them to be the one thing needful, not because of the instruction communicated, but because they are *tabu*. This kind of feeling however, is not so common among those who are members, as it is among those who live at a distance and desire to attend.

The meeting of the church on Saturday evening, for examining candidates for admission to the church, is also continued. Only a small part of the time, however, is spent in these examinations. This meeting is the

continuation of the one commenced in April 1826. Then two persons were present : now eighty-five attend. That was interesting, as the first fruits : these are interesting as an abundant harvest. We then received the pledge. To the glory of Zion's king, and the triumph of her friends, that pledge is now redeemed. Our success, which was formerly an object of faith, grounded entirely on the sacred promises, now, in a degree, ceases to be such ; and we realise that, the mere anticipation of which has borne us through many discouragements, and cheered many a dark hour. We must acknowledge, however, that not a day passes in which we are not still severely tried, and deeply affected by the vices, the stupidity, and the coldness of the people : but still when we look back, and contrast their appearance now with what it was only seven years ago, we drop our pens, as being incompetent to describe our feelings ; and we long for a voice to reach every infidel heart on earth, that we may tell in their unbelieving ears, not what we believe the Lord will do, but what he has already done. We sometimes fear to tell the full amount of what appears to us to have been accomplished, lest some should feel that the great object is already gained, and that little more remains to be done. But could we represent the exact condition of the people, even as it is in its present improved state, together with all that remains to be effected, before the people shall be raised to an enlightened state of civilization, every pious heart in the universe would yearn over these islands ; and the churches of America, instead of thinking that they had done well, would feel that they had incurred the curse of heaven, because they had done so little.

Still a spirit of improvement is among them. We can point to multitudes, who, as we travel about in different parts of the island, leave their homes on Saturday morning, and travel through the day under a vertical sun, take a scanty meal at night, and a still more scanty one on Sabbath morning ; then go to the house of prayer, and with attentive ear, and often with moistened eye, listen to the word of sacred truth ; and when the Sabbath is over, with scarce a remnant of food, set out for their distant homes, accounting themselves happy in having the word of God brought so near. We can point you to places, where a hundred of these can be assembled in a single congregation, together with two thousand more, who would have travelled only two or three miles.

At Olualu, a village eight miles distant from Lahaina, we have preached during the season, nearly thirty sermons, to a congregation of five or six hundred.

MISCELLANEOUS.

JOHN BUNYAN ON GOOD WORKS.

Among the Works of good John Bunyan, is a discourse on Christian Behavior ; we extract from it the following quaint and characteristic disquisition on " Good Works."

II. Now for the second thing, to wit, That every one that believeth should be careful that their works be good. This followeth from what went just before, to wit, That the heart of a Christian is a heart subject to bring forth weeds.

There is flesh as well as spirit in the best of saints ; and as the spirit of grace will be always putting forth something that is good, so the flesh will be putting forth continually that which is evil.

" For the flesh lusteth against the spirit, and the spirit against the flesh."

Now this considered, is the cause why you find so often in the Scriptures so many items and cautions to the Christians to look to their lives and conversations. As, " keep thy heart with all diligence." " Watch ye, stand fast in the faith ; quit you like men ; be strong." " Be not deceived, God is not mocked ; for whatever a man soweth, that shall he reap : for he that soweth to the flesh, shall of the flesh reap corruption ; but he that soweth to the spirit, shall of the spirit reap life everlasting."

All works are not good that seem to be so.— It is one thing for a man's ways to be right in his own eye, and another for them to be right in God's. Often that which is in high estimation with men, is abomination in the sight of God.

Seeing corruption is not yet out of their natures, there is a proneness in us to build upon the right foundation, wood, hay, and stubble, instead of gold and silver, and precious stones. How was David the king, Nathan the prophet, and Uzza the priest, deceived, touching good works ! Peter also, in both his defending his master in the garden, and in dissuading him from his sufferings, though both out of love and affection to his master, was deceived touching good works.

Many have miscarried both as to doctrine, worship and the prosecution of each.

1. For doctrine. Christ tells the Jews that they taught for the doctrines of God, the doctrines and traditions of men : As also, saith the Apostles, " They teach things they ought not, for filthy lucre's sake."

2. Also touching worship, we find how frequently men have mistaken, both for time, place, and matter, with which they worshipped.

(1.) For time. It hath been that which man hath devised, not that which God hath commanded. They change the ordinances, saith Isaiah ; they change God's judgments into wickedness, saith Ezekiel.

(2.) For place. When they should have worshipped at Jerusalem, they worshipped at Beth-el, at Gilgal, and Dan, in gardens, under poplars and elms.

(3.) For the matter with which they worshipped. Instead of bringing according to the

commandment, they brought the lame, the torn and the sick; they would sanctify themselves in gardens, with swine's flesh and wine, when they should have done it at Jerusalem, with bullocks and lambs.

Again, touching men's prosecuting their zeal for their worship, &c. that they do think right, how hot hath it been, though with no reason at all. Nebuchadnezzar will have his fiery furnace, and Darius his lions' den for Nonconformists.

Again, they have persecuted men even to strange cities; have laid traps and snares in every corner, to entrap and to entangle their words; and if they could at any time but kill the persons that dissented from them, they would think they did God good service. But what need we to look so far from home, (were it not that it would seal my sayings with truth?) We need look no farther to affirm this position, than to the papists and their companions.—How many have they in all ages hanged, burned, starved, drowned, racked, dismembered, and murdered, both openly and in secret? and all under pretence of God, his worship and good works.

Thus you see how wise men and fools, saints and sinners, Christians and heathens, have erred in the business of good works; wherefore every one should be careful to see that their works be good.

Now, then, to prevent, if God will, miscarriage in this matter, I shall propound unto you what it is for a work to be rightly good.

1. A good work must have the word for its authority. 2. It must, as afore was said, flow from faith. 3. It must be both rightly timed and rightly placed. 4. It must be done willingly, cheerfully, &c.

1. It must have the word for its authority. Zeal without knowledge is like a mettled horse without eyes, or like a sword in a mad-man's hand, and there is no knowledge where there is not the word: for if they reject the word of the Lord, and act not by that, what wisdom is in them? saith the prophet, Jer. viii. 9; Isa. viii. 20. Wherefore see thou have the word for what thou dost.

2. As there must be the word for the authorising of what thou dost, so there must be faith, from which it must flow, as I shewed you before; "for whatever is not of faith, is sin: and without faith it is impossible to please God."—Now, I say, without the word there is no faith, Rom. x. 17, as without faith there is no good, let men's pretences be what they will.

3. As it must have these two aforementioned, so also it must have, 1, right time; and 2, right place.

1st. It must be rightly timed. Every work is not to be done at the same time; every time not being convenient for such a work: "There is a time for all things, and every thing is beautiful in its time." Eccles. iii. 11. There is a time to pray, a time to do, and a time to suffer. Now, to be hearing when we should be preaching and doing, that is, yielding active obedience to that under which we ought to suffer, is not good. Christ was very wary, that both his doings and sufferings were rightly timed. John ii. 3, 4. and xiii. 1, 2. And herein we ought to

follow his steps. To be at plough in the field, when I should be hearing the word, is not good; and to be talking abroad, when I should be instructing my family at home, is as bad: "Whoso keepeth the commandment, shall feel no evil thing: And a wise man's heart discerneth both time and judgment," Eccl. viii. 5.—Good things mistimed, are fruitless, unprofitable, and vain.

LETTER.

From the Rev. Colony Nee, to the General Assembly of the Presbyterian Church, in the U. States of America.

LENEX, Feb. 18th, 1831.

Dear beloved Brethren in Jesus, our hope.—I have not had the pleasure of receiving the journal of your Assembly, nor the other documents which you mention in your late interesting letter. This came duly to hand, and edified and delighted me no less than your former favors. I hastened to send it to Paris, that it might be inserted in our religious papers. I hope that this year I shall not be the only person in France to reply to your fraternal and gratifying communications. I am persuaded that many of our brethren will like myself, esteem it their duty and pleasure, to cultivate a correspondence which is so precious, and so well suited to tighten the bonds of love which unite us to Him, who hath redeemed us from our sins with his blood, and made us kings and priests of God his Father.

Thanks be rendered to this tender Father, in the name of our Savior Jesus Christ, for the new blessings which he has showered upon your dear churches. May he continue to pour upon each one of you, dearly beloved brethren, a superabundant measure of his Spirit! May he sanctify those who are called, and regenerate others! May he abound in all your churches! May he animate the pastors and their flocks; and himself train the teachers and pupils of the numerous Sunday Schools that you now have, and of all the others which he has put it into your hearts to establish hereafter! Yes, may they become, under his regenerating influence, so many nurseries of young Christians! May they receive abundant dews of grace; and may all the states of the Union soon become like a garden of the Eternal, in which seasons of forgiveness and salvation follow each other, without interruption or cloud.

Brethren, well beloved in the Lord, ask of Him these same mercies for France and Switzerland. You know that in these two countries the awakening is hardly begun, while in yours it appears already in full splendor. Still we are in circumstances well suited to bring it into our souls, and to show us visibly that our God makes every thing contribute to the advancement of his reign. Our brethren of Vaud and Berne are, by his goodness, about to enter again into the enjoyment of all their rights, as they will themselves inform you. A new era as to religion has also begun in France, since the astonishing revolution of July. The obstacles to the spread of the Gospel, which the ancient government always suffered more or less to remain, have almost entirely disappeared.—

It is no longer necessary to obtain permission to spread the word of life and hold religious meetings. Already three new protestant churches, which do not receive stipends from the State, have been organized at Paris. Others of the same kind have been and will be formed in the country. Like those which I serve, they follow the same discipline as yours with respect to the holy supper. We admit to the table of the Lord only those who appear to have experienced the efficacy of his sacrifice, and to have felt the sanctifying influences of his Spirit.—With you, dear brethren, I am sensible that this discipline is intimately connected with the purity of the church, and the extension of its limits. It is truly desirable that it should be introduced into all the protestant churches of France; but alas! it meets with great opposition in them, although it is conformable to their ecclesiastical discipline. Notwithstanding this, it is still considered a dangerous innovation; and many minds have already been excited against it. Yet this opposition, and that which the gospel meets, more or less, in all unregenerate hearts, do not prevent its advancing in the greater part of our churches. Almost every where the people begin to rise from that lifeless state, into which they were sunk. Many souls are renewed in Christ. Indifference and crudity daily lose some of their partisans. The old doctrines of the reformation resound in many pulpits. The work of God is spread abroad. Domestic worship is re-established. Bible classes are formed, and Sunday Schools organized. Our religious societies prosper, as you will no doubt learn from the brethren in Paris, and especially from the kind of Synod which we have formed in this part of France. This is to meet for the second time in the month of June next, under favor of God, and will then consider it a duty to reply to your excellent epistle, as it did, at its former session, to that of our brethren of the Reformed Dutch Churches of the United States.

I doubt not, dear brethren, that you will learn with as much joy as interest, that a religious movement most favorable to the gospel, begins to be manifest, among the Catholics also of this kingdom. A large number have separated themselves for ever from the Romish church. Some have entered into our communion, and others have formed the new FRENCH CATHOLIC CHURCH, not paid by the state.—Among the latter there are some converted priests. At first there were but about ten ecclesiastics, one of whom was a curate who served the papists of one of my parishes; and whom I believe to be truly renewed by the Holy Spirit. After a little while, about fifty more priests joined the others, to establish the principles of their new church. Their first step was to shake off the yoke of the Pope and of their bishops, to constitute themselves an independent church, to celebrate worship in French, and by means of the press to offer to serve gratuitously, those communes who would receive them, and adopt their principles. This did well. Their voice was echoed in France. Demands were made upon them for clergymen; even from within the Pyrenees; and they are already unable to furnish as many as are asked

for; so greatly is the number of their adherents increased and increasing daily, both at Paris and in the provinces. All this it is true does not prove that their hearts are already renewed by the Holy Spirit, and purified in the blood of the Lamb.—The love of novelty, the spirit of independence, and hatred of Jesuitism may have much to do in producing this change, but a great actual advance towards true religion has been made, and a terrible blow given to popery in this kingdom. In vain the Beast and the Dragon strive to stop this defection, and forbid the reading of the Bible. All their efforts are useless. The religious movement advances, clearly, day by day, in the minds of men, in spite of the numerous enemies and obstacles that it meets. Never have I seen so great a return towards the Gospel; never so many doors opened, never so many religious books sold among the Catholics. We cannot procure a sufficient supply from Paris and London, so great is the sale in this country. This is the more remarkable, as there is extreme distress among us, occasioned by the total prostration of commerce, and the rumors of war and revolution that are unceasingly circulated! There is much ground for hope that God will make use of this distress and these political agitations to draw souls to Him, who being rich became poor to enrich us, and who alone can make us truly free. Let us then hope, act, and pray.

Yes, well beloved brethren, let us confide in the power and mercy of our God. Let us be workers with him in the field that he has given us to cultivate. Continue to encourage us by your example and your Christian exhortations. Pray for France, as I hope it will be given us to pray in faith for the United States. But pray particularly for your brother of Leme, who is always much tried, and for the churches confided to his care. May the Lord continue to bless and multiply them, and bring them joyful news of the missionaries who have proceeded from them. These churches, like yours, assemble on the first Monday of each month, to implore the Lord to subject all nations to his empire, and to reign with power over all our hearts. We ask of him the same blessings for all our Presbyterian brethren of the United States to whom it is pleasant to me to be able by your means to send our fraternal salutations; begging you, dear friends, first to accept them for yourselves, both from my beloved parishoners and myself. May the peace and love of Jesus be with you all! Amen!

Your very affectionate brother,
COLANT NEE.

BOSTON ANNIVERSARIES.

We are indebted to the editor of the Boston Recorder, for the following account of the recent anniversary meetings in that city.

AMERICAN TEMPERANCE SOCIETY.

The Annual Meeting of this Society was held on Wednesday evening May 18th, in Park St. meeting-house, the Hon. Samuel Hubbard, President, in the chair; when portions of the Annual Report were read by Dr. Edwards,

Secretary of the Society. The Report detailed the labors of the former agent, the Rev. Dr. Hewitt, and of the present Secretary, and gave a highly encouraging view of the progress of the temperance cause, both in our own country, and in foreign lands, where our example is held up for imitation and philanthropists are exciting one another to follow where we have led the way. We were especially struck with the strong light in which the *traffic in spirit* was shown to be morally wrong. Whatever may have been the degree of charity extended in the times of ignorance, no man *now* could be necessary to the evil of intemperance without incurring fearful guilt.

Facts from the Report, furnished for the Recorder.

It appeared from the Report that according to the best information that they had obtained, the Committee concluded that there have been formed, on the plan of abstinence from the use of ardent spirit, more than 3,000 Temperance Societies—18 of them are State Societies—that more than 1,000 distilleries have been stopped—that more than 3,000 merchants have given up the traffic, and more than 300,000 belong to Temperance Societies. If as many more abstain that do not belong to temperance societies, it would make 600,000—and if as many more of children and persons in their employment now abstain, it would make 1,200,000 brought under the influence of temperance reformation.

Among more than 100,000 people, no one has license to sell ardent spirit but the tavern-keeper; and ardent spirits has been excluded from more than 100 taverns. Their keepers will not consent, for money, to poison even the traveller. More than 3,000 who were drunkards have ceased to use the drunkard's drink. More than 6,000 others abstained for a time till some retailer or some moderate drinker enticed them to go back, and now there is reason to fear they will perish.

In one town of 2,000 inhabitants not a new drunkard has been made since they formed their temperance Society 4 years ago. Whereas had they continued as things were 5 years ago, they had made in that time, had they furnished their proportion, not less than 24 new drunkards. And if the formation of a Temperance Society of 700 members has been instrumental, in 4 years, in saving 24 persons from becoming drunkards, the 300,000 members of temperance societies in the United States, may in the same time have saved from becoming drunkards, more than 10,000.

In one town in which the quantity of ardent spirit used, has been diminished nine-tenths, the bill of mortality has been lessened more than one-fourth. Should every town in the U. States do the same, and should it be followed by a similar result, it would lessen the annual bills of mortality more than 70,000.

The Hon. W. Cranch, Chief Judge of the Court of the District of Columbia, has estimated the loss to the country from the use of ardent spirit at more than \$94,000,000 annually. The value of all the houses and lands in the United States in 1815, was \$1,771,312,908. If the value has since increased in proportion to the increase of population, it would be now

\$2,519,009,222; and the loss to the consumers of ardent spirit, and others in consequence of its consumption, would, according to Judge Cranch's estimate, be in 30 years, \$2,823,750,000—being \$313,740,777 more than the present value of all the houses and lands in the United States—all of which, and much more might be saved by abstinence.

On motion of Rev. Dr. Cornelius, and seconded by Bradford Summer Esq.

Resolved, That the Report, a part of which has been read, be accepted and printed under the direction of the Executive Committee.

On motion of Dr. Alden, of Randolph, and seconded by Rev. Dr. Fay,

Resolved, That the use of ardent spirit, by persons in health, is a manifest violation of the laws of life, and as such ought to be abandoned by the whole community.

On motion of Prof. Hitchcock, seconded by Rev. Dr. Beecher.

Resolved, That the traffic in ardent spirit, as an article of luxury or diet is inconsistent with the Christian world.

Rev. Dr. Cornelius, Prof. Hitchcock and Rev. Dr. Beecher addressed the meeting in support of the several resolutions.

AMERICAN EDUCATION SOCIETY.

The Society held its Fifteenth Anniversary in Boston on Monday the 23d day of May, in Park-st. Church. The officers chosen were the same as last year, excepting Rev. John Codman, D. D. elected to fill the vacancy in the Board of Directors occasioned by the resignation of Rev. John Brown, D. D. The treasurer's Report was read and accepted. The second Thursday in November next was recommended to the young men under the patronage of the Society, and to their instructors, guardians and benefactors, to be observed as a day of *Fasting and prayer* with reference to a more copious effusion of the Holy Spirit on all who are preparing for the ministry. The following persons were unanimously elected members of the Society.

Hon. Lewis Strong, Northampton, Mass.
Hon. Willard Hall, Judge of the U. S. Circuit Court, Wilmington, Del.
Hon. Thomas S. Grinke, Charleston, S. Carolina.
Thomas Cummings, Esq. Augusta, Geo.
Rev. Samuel B. How, D. D., President of Dickinson College, Penn.
Rev. David Elliot, Pres. of Washington College, Penn.
Rev. Luther Halsey, Prof. of Theology in Western Theological Seminary.
Rev. Thomas Goulding, D. D. Prof. in Southern Theological Seminary.
Rev. John Matthews, D. D. Professor in Hanover Academy, Indiana.
Rev. John C. Young, President of Centre College, Ky.
Rev. Edward Beecher, President of Illinois College.
Rev. Charles B. Storrs, Pres. of West Reserve College.
Rev. Wm. Cogswell, Gen. Agent of Am. Ed. Society.

Public exercises commenced in the evening at quarter before 8. Hon. Samuel Hubbard, President of the Society, in the chair. Prayer was offered by the Rev. Dr. Fay of Charlestown; the Report was read by the Secretary, (an abstract of which is given below) the following resolutions were offered, accompanied with addresses by the gentlemen who moved them.

On motion of Rev. John Blatchford, of Bridgeport, Conn. seconded by Rev. David Oliphant, of Beverly, Mass.

Resolved, That the increasing prosperity of this Society affords just cause of gratitude to God; and that the Report of the Directors, which has now been presented, be accepted and published.

On motion of Rev. Artemas Boies, of South Hadley, Mass. seconded by Rev. John Codman, D. D. of Dorchester.

Resolved, That the American Education Society commends itself to the affections and confidence of the churches, from the important and salutary influence it exerts on the character of the young men enjoying its patronage.

On motion of Mr. Bela B. Edwards, of Boston, seconded by Rev. Sylvester Holmes, of New-Bedford, Mass.

Resolved, That since all efforts to educate men for the ministry must be ineffectual without the blessing of the Holy Spirit, the friends of the American Education Society, and of similar institutions, are bound to regard with thankfulness and joy the recent and extensive revivals of religion in our land, especially in our seminaries of learning.

On motion of Rev. Lyman Beecher, D. D. of Boston, seconded by Samuel T. Armstrong, Esq.

Resolved, That the obscurations which occasionally cross the path of the Church of Christ, are no ground of despondence, but, judging from the word and providences of God, may be expected to be followed by a brighter and more glorious manifestation of the Sun of Righteousness.

Abstract of the Fifteenth Annual Report, prepared for the Recorder.

The Report commences by adverting to the extensive effusions of the Holy Spirit, by which the present period is distinguished. From various religious journals it appears that 434 towns, in 17 states, have been blessed with revivals; 161 in New-England, 187 in New-York, and 66 in other states of the Union. This enumeration, for obvious reasons, must be incomplete. The number of towns which have been blessed to a greater or less extent with revivals, cannot fall much short of one thousand. In 185 towns more than 18,000 instances of conversions are reported as having taken place.—From these data "it is not extravagant to suppose that the whole number hopefully converted in all the places visited, may not be less than 50,000.

It is worthy of special notice that cities and colleges have shared largely in this divine blessing. The colleges most favored are Yale, Amherst, Middlebury, Bowdoin, Williams, Hamilton, Jefferson, Kenyon, Union, Hampden

Sidney, New-Jersey, Western Reserve, Brown University, and the University of Ohio. In these institutions, the number of students hopefully converted is 320. Many pastors and missionaries will, no doubt, enter the field, in consequence of these revivals. The annual concert of prayer for colleges was observed on the 2d Thursday of February, as in former years. It was a day of unusual solemnity. United and fervent prayer was offered; and an abundant blessing has followed.

The wants of the Society have never been greater than during the past year, and never have the communities showed more decided liberality in regard to them.

Since the last annual meeting there have been assisted from the funds, 157 young men in 10 Theological Seminaries, 274 in 21 colleges, 166 in 59 Academies, and 7 under private instruction, making a total of 604 young men assisted in 90 institutions of learning. Of these, there have been aided in New-England, 411 students at 47 places of education. In other parts of the United States 193 students at 43 places of education. Of these 369 have their native residence in New-England, 205 in other parts of the United States, and the residences of 30 have not been reported. 174 have been received during the year who have not before been assisted. One half of whom are in Academies, preparing to enter College. Fifty beneficiaries in 6 Theological Seminaries will this year enter the ministry. Most of them are already licensed. Three young men of promise have died during the year. Patronage has been withdrawn from 9 young men, of whom all but two were in the first stage of education.

In performing the duties of pastoral supervision the Secretary has been assisted by the agents of the society, and by the Rev. John Brown, D. D. of Hadley, Mass. and the Rev. Asabel Nettleton. 500 copies of a pocket manual entitled "Daily Food" have been distributed among the young men. A special day of fasting and prayer was observed by the friends and beneficiaries of the society on the second Thursday of November last.

The result of the efforts made by the young men to support themselves is as follows: 90 students in Theological Seminaries have earned \$2,268; 197 in Colleges \$6,563; 97 in the first stage \$2,630, making a total of 384 students who have earned \$11,460. To this sum add the amount of earnings for the four preceding years and it gives a total of \$40,347.

The amount refunded in 11 years up to May, 1826, was \$339 60, in the year ending May, 1827, \$90; May, 1828, \$816; May, 1829, \$3090; May, 1830, \$1,007 34; and the last year, \$2,647 63. Total \$5,731 97.

The receipts of the last year amount to \$40,450 34. Of this sum \$3,264 02 have been received on account of permanent scholarships, \$100 on account of the permanent fund, leaving \$37,086 32 for the current use of the society, which is \$11,000 more than was received last year for the same purpose.

The expenditures of the year amount to \$41,544 89, which added to the debt of the Society, viz:—\$8,347 91, makes the whole charge upon the Society for the year, \$49,892 80. To meet

this charge there have been appropriated from the *current fund* the above stated sum, \$37,086-32; from the *Scholarship Permanent fund*, transferred by request of the donors, \$3,809 87, and from the *General Permanent fund* transferred by order of the Directors, \$8,120; making a total of \$49,016 19, and leaving a small debt upon the society of \$576,61. The appropriations to young men in the first stage of education, will be reduced after October next, to the former rate of \$48 a year. The rule to apply to those under the immediate patronage of the Parent Society and of Branches, such as may occur. It is found by experiment that this amount better secures *personal exertion* on the part of the young men, to support themselves, which the Directors deem of special importance.

The Agents, mentioned in the last report have, with one exception, continued their labors during the year. Their efforts have been highly successful.

The Rev. Wm. Cogswell, General Agent for New-England, has given increased strength and activity to the operations of the society in this part of the country. He has visited during the year every state in New-England, except Vermont, raised funds and formed, with the help of a few associates, sixteen Auxiliary Societies. The Board of Directors express their high sense of his services, and hence have wholly committed the work of raising funds in New-England to his supervision. The agents associated with him have been the Rev. John K. Young, who has now resigned his agency; the Rev. Henry Little, who during the last of the year was directed to visit the western country; and the Rev. Mr. Calhoun of Coventry, Conn.; and the Rev. Anson R. Clark has been appointed Permanent Agent in the Western Reserve, Ohio, and in the adjoining territory of Michigan.

The Western agency established in Cincinnati, of which the Rev. Franklin Y. Vail is Secretary, has continued in active operation during the year. A Branch Society has been formed in Illinois. The Miami Presbytery, Ohio, and the Franklin Education Society, Ma. have been recognised as Auxiliaries.

The following table exhibits at one view, the operations of Branch Societies, and of the Western Agency; including funds appropriated by the Branch Societies, and remitted by the Parent Society to supply their deficiencies during the year, together with the number of young men assisted by each Branch Society respectively:

Branch Societies.	No. assisted.	Appropriated.	By Branches.	By Parent Soc.	Remitted to Parent Soc.
Maine	39	1,793	613 69	1,184 31	
New-Hampshire . . .	34	1,961	265 07	1,695 93	
North Western . . .	41	2,126	441 00	1,715 00	
Connecticut	75	4,324	1,415 97	2,908 03	
Presbyterian	134	7,500	7,500		2,500
Western Reserve . .	6	332	238 00	34 00	
Western Agency, including Ind. and Ill. Branches	33	1,817	1,817 00		

8 Branch. and 1 Agency 361 19,888 12,350 73 7,537 27 2,500

A re-organization of the Presbyterian Branch has recently been made, in consequence of which its operations will hereafter be conducted on a more extended scale. The Secretary of the Parent Society has been invited to become Secretary of the Presbyterian Society, and the directors have consented that he remove to New-York, for this purpose, still holding the same general relation he now does to the Parent Society, and especially his relation to the young men under the care of the Society.

The general prosperity which has attended the society during the year has been extended to its periodical publication, the *Quarterly Register*. The responsibility of the editorial management of this work is hereafter to rest exclusively upon the Assistant Secretary, to whom it is chiefly indebted for the high character which it has already obtained.

The whole number assisted by the society since its organization in 1815, is 1,204. Of these, 400 have been or are soon to be licensed to preach the gospel. About 600 others are now pursuing study. Thirty-four have died while under patronage, and as many more have failed for want of health. A number have been found unsuitable candidates for patronage, and have been dropped; and from more than 50 no information has been received so late as to enable the directors to classify them with accuracy. The report concludes by alluding to the deaths of several members of the Society, and especially to Jeremiah Evarts, Esq., who was one of its earliest friends and supporters, and who has rendered the society in various ways, invaluable service.

AMERICAN SEAMEN'S FRIEND SOCIETY.

Extracts from the third annual Report.

Canton Mission.—Mr. Abbel arrived at Canton on the 16th February 1830, in health and safety together with his companion, the Rev. Mr. Bridgeman, in the service of the American Board of Foreign missions. They were received with open arms by Dr. Morrison. Mr. Abbel has officiated as the chaplain of the American residents in Canton and has preached among the American shipping at Wampoa whenever opportunity has offered.

Owing to the peculiar state of our trade to China the number of American ships there has been very small indeed the past year. But it has been only a temporary withdrawal, which will now probably be followed by increased activity, and a much wider field opened for the labors of a chaplain.

Mr. Abbel has acknowledged, in feeling language, the kindness and respect with which he has been treated by the American citizens residing in Canton, one of whom the American consular agent, has kindly given him a house in his own Factory, thus adding much to the comfort, and materially lessening the expense of his residence in that expensive place.

Other Missions established.—The establishment of a chaplain for seamen at the port of Honolulu, in the island of Oahu, one of the Sandwich islands, was in contemplation a year ago. Since

then, the committee have received several pressing solicitations on the subject from the American missionaries on those islands, and from gentlemen in this country connected with the whaling business in the Pacific ocean. During an agency which he performed for the Society last summer, Mr. Brown nearly completed an arrangement by which the greater part of the funds for supporting such an establishment may be expected from the people who are chiefly interested in this trade in Rhode Island and the south-eastern parts of Massachusetts and Connecticut. The committee have now the pleasing prospect of being able to procure a suitable man for the service, to go out in some of the fall ships. The burden of attending to the religious wants of some thousands of American seamen who annually visit that port is too great for the missionaries who are already overborne with their labors among the natives.

Pressing applications have also been made repeatedly for a Chaplain in the Mediterranean, his principal station to be at Smyrna. The committee are preparing to occupy the station without delay, other important points are under consideration and will be taken up as fast as the information received will warrant.

Conclusion.—In conclusion, the committee would record with devout gratitude to God, some of the advances which have been made in the seamen's cause during the three years that the National society has been in existence.

In *Portland*, a mariner's church and preacher, two boarding houses, and nautical school.

In *Portsmouth*, Bethel meetings.

In *Boston*, two mariner's churches, with preachers, a register office, two boarding houses.

In *New-Bedford*, a society formed, and ground purchased for a mariner's church.

In *New-London*, a preacher for seamen.

In *New-Haven*, a seamen's chapel opened two years.

In *New-York*, a bank for seamen, and seven boarding houses.

In *Philadelphia*, a boarding house.

In *Charleston*, two boarding houses, and a reading room.

In *Savannah*, a stated preacher to seamen.

In *New-Orleans*, a stated preacher to seamen.

Measures taken for the immediate employment of chaplains at *Albany*, *Utica*, *Oswego*, *Buffalo*, *Cleveland*, and *Detroit*, and in some of these appointments already made.

Bethel meetings begun at *Pittsburg*, *Cincinnati*, and *Louisville*, on the Ohio.

A Sailor's Magazine established, and circulating in nearly every seaport and nearly every state in the Union.

A Seamen's Hymn Book, amply sufficient for all the purposes of worship, and already introduced into all the Bethel meetings on the seaboard and on the lakes.

A preacher planted in China for American seamen, and the way prepared to send another to the remote isles of the Pacific Ocean.

Every year a rapidly increasing number of officers in the navy, and masters of vessels in the merchant service, first giving their ourselves unto the Lord, and then commencing the practice of religious worship and instruction on board of their vessels at sea.—*New-York Observer*.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JUNE 11, 1831.

THE GENERAL ASSEMBLY.

The General Assembly of the Presbyterian Church in the United States, convened in Philadelphia, on Thursday, May 19. This body consists of a delegation of ministers and lay elders from all the ninety-eight Presbyteries of that Church. It is the supreme ecclesiastical judicatory of that denomination; it has the general oversight of all the interests of religion within its bounds; and to that tribunal all disputed questions of doctrine or discipline may be brought for a final decision. The religious papers of New York and Philadelphia contain full reports of the proceedings, from which we compile the following summary of matters most interesting to our readers.

The Assembly was opened, according to rule, with a sermon by the last year's Moderator, Rev. Dr. Fisk of Goshen, N. Y. Immediately afterwards, a question arose, which showed clearly enough what materials of dissection the house contained, and at the same time afforded some indication of the character and strength of parties. In 1801 a plan of union between Presbyterians and Congregationalists in the new settlements, was agreed on by the General Assembly of the Presbyterian Church and the General Association of Connecticut, whereby certain conditions were fixed on which Christians of these two denominations, in the new settlements, instead of forming rival churches and weakening each others hands, might unite in the same church and under the same pastor. One of the stipulations of this plan was that the Church so constituted should elect a standing committee, which committee should be as ruling elders to the Presbyterian portion of the church, and should have all the rights of ruling elders in the Presbytery. Under this plan of union, hundreds of churches have been formed at the west; many of which, at first chiefly Congregational, have gradually become entirely Presbyterian, and have adopted in due form the principles and government of the Presbyterian Church. Under the same treaty, members of Standing Committees have taken their seats and acted as elders in Presbyteries, Synods, and General Assemblies; though of late years their rights have sometimes been questioned in the General Assembly. Two such elders presented themselves at the opening of this session as Commissioners from the Grand River Presbytery in Ohio. Their right to a seat in the house, was strenuously opposed, as unconstitutional. On the other side it was maintained that these brethren were to all intents and purposes ruling elders save only the name, and that they could not be refused a seat without violating a solemn treaty with the General Association of Connecticut. After a debate of perhaps two hours the question of admitting these brethren as members was taken, and carried in the affirmative. Some of the minority announced their intention of entering a protest against this decision.

The parties on this question, are, substantially,

the parties which divide the Assembly and the Presbyterian Church. They are sometimes called "the old school" and the "new school;" but they might more properly be styled "High Church" and "Low Church." One party, if we may judge by their proceedings and their publications, are for building a high "wall of partition" all round the Presbyterian church,—perhaps we should say, through the middle of it, and shutting out forever, every thing that can be suspected of squinting towards Congregationalism. They are the enemies of voluntary Societies for propagating the Gospel, in which Congregationalists can co-operate with Presbyterians; and they insist that "the Church as such," "in its distinctive character," by its ecclesiastical rulers, is the only safe or lawful Missionary Society. The other party regard the spirit of sectarianism as more pernicious to the glory of Christ and the progress of his kingdom, than any co-operation with brethren of another name is likely to prove. Peculiarity of theological opinions does not constitute the distinction of parties. In the Old School ranks, and among their leaders, are found some whose names a few years ago were cast out as evil by the fathers with whom they are now seen walking arm in arm, and showing not only how pleasant it is for brethren to dwell together in unity, but also how comfortably two may walk together that are not agreed. Indeed the individual who seems to be trumpeter to the Old School, is a New-England man, and—we are told—claims to be an "old fashioned Hopkinsian." And on the other hand among the friends of more Catholic measures, are found some who believe, or think they believe, no point of what is called New England Divinity. Both sides are undoubtedly conscientious; both may be wrong; both cannot be right.

The question above referred to having been decided, the house proceeded to the choice of Moderator. Rev. Dr. Spring of New York, was nominated by a venerable father of the Philadelphia Presbytery. Rev. Dr. Beman of Troy was nominated from some other quarter. One hundred and two votes were given for Dr. Beman; ninety-two for Dr. Spring.

On Saturday May 21, among other overtures introduced and referred to committees, was one on the subject of Foreign Missions, proposing that the Presbyterian Church be organized as a Missionary Society whose object shall be the conversion of the world; that a committee of Foreign Missions be appointed by the Assembly; and that the Society thus constituted be co-ordinate with the American Board.

Monday, May 23, was occupied with hearing reports on the state of religion. Of these some account taken from the N. Y. Observer was given in our last Number.

Tuesday, May 24. The morning session was occupied mostly with a memorial from the Associate Reformed Synod of New York, claiming the Mason Library, now in possession of the Theological Seminary at Princeton, as the property of that Synod. On a subsequent day this matter was referred to the Trustees of that Seminary that they might take pro-

per measures for an amicable, legal decision. In the afternoon the Anniversary of the American Sunday School Union was celebrated.

Wednesday, by a standing rule was devoted to religious exercises.

The morning, after the prayer meeting at half-past 5 o'clock, was spent in private devotion. At 10 o'clock the Assembly and other ministers and elders met for exhortation and prayer. At this meeting the Moderator presided. After the singing of a hymn, and a few remarks from the Moderator, the Rev. Dr. Green addressed the throne of grace. The Moderator then read the affecting account which is given in the Charleston Observer of the death of that excellent and devoted christian and philanthropist, Jeremiah Everts, Esq., which was heard with the deepest interest by all present. May such a death, and of such a man, stimulate us all to a more holy life, and a more decided consecration of every talent and every hour to God our Savior.

The Rev. Messrs. Root, Spring, Paxton, and others, took part in the various exercises of the occasion. It was a truly solemn and interesting time. The remarks which were made were of a kind well calculated to make a deep and good impression.

In the afternoon a public meeting was held in the First Presbyterian Church at 4 o'clock. The Rev. Drs. Lansing, Miller and Hillyer, and the Rev. Messrs. Ross, Patton and Bacon conducted the exercises of prayer and exhortation. I trust it was a profitable season. The meeting was large and solemn. The motives to action which were presented, such as the inestimable value of the soul—the solemn reckoning at the judgment seat of Christ—the outpouring of the Holy Spirit at home, and the interesting state of the world abroad, were such as ought to summon forth every energy of the soul to Christian effort.

At night there was public worship at most of the churches.

Thursday, May 25. The Annual Report of the Assembly's Board of Missions was read by the General Agent, Rev. Mr. Russell; and was referred to a special committee.

In the afternoon the case of the Rev. Albert Barnes was brought forward by the report of the Judicial committee, who recommended to the Assembly to act upon the complaint of the Rev. E. S. Ely and others, against the proceedings of the Presbytery of Philadelphia at their sessions on the 30th of November, and the 1st and 2d of December, 1830, inasmuch as this course of procedure would bring up the whole business. A motion was made by the Rev. Dr. M'Dowell, to refer the whole subject to a special committee to report what course the Assembly had best pursue, and if possible make an amicable adjustment of the matter. Much discussion ensued on this motion. The Rev. Dr. Miller proposed to have all the documents relating to this whole business read before such a committee was appointed. The Rev. Mr. Armstrong, Mr. Boyd, Rev. Mr. Peters, Rev. Mr. Ford, and others, took part in the discussion. It was finally decided to postpone Dr. M'Dowell's resolution, and take up and read such documents as relate to the complaint referred to. The order to be pursued is to read the complaint and the proceedings complained of, and then hear the complainants and the Presbytery. This morning the commenced to-morrow morning, it being too late to enter upon it this evening.

Friday, May 27. In my letter of yesterday, I stated that the case of the Rev. Albert Barnes was on that day commenced. This morning the whole business came on, and the entire forenoon was con-

sumed in hearing the proceedings of the Presbytery of Philadelphia, which were complained of. This required more than five hours, and included every record of the Presbytery on the subject since April, 1830. Every protest and complaint was read, and also Mr. Barnes' sermon, entitled "the way of Salvation." This sermon was read by Mr. Barnes himself, and was listened to by the immense assemblage of people who filled the First Presbyterian church, with solemn attention.

In the afternoon the complaint of the complainants was read. I send you this complaint, which will give you a better view of the whole affair than any other document before published. It complains of certain proceedings of the Presbytery, which occurred at their several meetings on this subject. As soon as the "complaint" was read, which was the last of the documents relating to the case, the Rev. Dr. Miller moved the appointment of a special committee of reference, to take the whole matter into consideration, and report what course, in their judgment, the Assembly ought to pursue. Dr. Miller stated that he made this proposition with a view to save time, prevent angry and useless discussion, and with the hope that an amicable adjustment of the whole difficulty might possibly be effected. After consultation of the parties concerned, (the complainants and the representatives of the Presbytery, who were stationed on the platform ready for the discussion,) the course pointed out by Dr. Miller was agreed to, and the whole subject referred to a committee, without any discussion by the complainants and the representatives of the Presbytery, from whose hands it is now entirely taken. When the committee report, their report will be discussed and decided upon by the Assembly as a Judicial Court, and no speeches of either the complainants or the defenders of the Presbytery allowed. This, I think, is a wise course, and I trust that this whole business will be amicably disposed of. The committee is composed of the Rev. Drs. Miller, M'Dowell, Fisk, Lansing, Spring, Matthews, and Messrs. Bacon, White, Roast, Napier, and Jessup. A better committee could not, probably, have been appointed out of this large Assembly.

The committee on the memorial respecting foreign missions made a report, which was read, amended and adopted, and is as follows:

Resolved, That a delegation of three individuals be sent to the next annual meeting of the American Board of Commissioners for Foreign Missions, to confer with that body in respect to measures to be adopted for enlisting the energies of the Presbyterian Church, more extensively in the cause of missions to the heathen, and that said delegates report the result of this conference, and their views on the whole subject to the next General Assembly.

This subject called up an animated and interesting discussion, in which Drs. Miller, Green, and Fisk; and Messrs. Bacon, Armstrong, and others were heard.

The Committee to whom was referred sundry memorials from the west on the subject of domestic missions, and the difficulties growing out of the separate action of the Assembly's Board and the American Home Missionary Society, reported several resolutions, recommending a united agency at Cincinnati. This report, after having been discussed somewhat at noon, was made the order of the day for to-morrow morning.

The principal business of this afternoon was the discussion of the following report of the Committee which had under consideration the case of the Rev. Mr. Barnes: which was finally almost unanimously adopted, their being but one negative on the first resolution, none on the second, and a few on the third. So you see this case is settled. Several constitutional questions were discussed by the committee,

such as the right to try a man's book without trying him, &c. but these were reserved, there not being entire unanimity in the Committee. They will probably be brought up yet as abstract questions, that is, as the report says, *in thei*. I here subjoin the report of the committee, and which was adopted without alteration.

"The Committee to whom was referred the whole case in relation to the Rev. Albert Barnes, beg leave to report:

That, after bestowing upon the case the most deliberate and serious consideration, the Committee are of the opinion, that it is neither necessary, nor for edification, to go into the discussion of all the various and minute details which are comprehended in the documents relating to this case. For the purpose, however, of bringing the matter in controversy, as far as possible, to a regular and satisfactory issue, they would recommend to the assembly the adoption of the following Resolutions, viz:

1. *Resolved*, That the General Assembly, while it appreciates the conscientious zeal for the purity of the church by which the Presbytery of Philadelphia is believed to have been actuated in its proceedings in the case of Mr. Barnes, and while it judges that the sermon by Mr. Barnes, entitled "The Way of Salvation," contains a number of unguarded and objectionable passages; yet it is of the opinion, that especially after the explanations which were given by him of those passages, the Presbytery ought to have suffered the whole to pass without further notice.

2. *Resolved*, That in the judgment of this Assembly the Presbytery of Philadelphia ought to suspend all further proceedings in the case of Mr. Barnes.

3. *Resolved*, That it will be expedient, as soon as the regular steps can be taken, to divide the Presbytery, in such way as will be best calculated to promote the peace of the ministers and charges belonging to the Presbytery.

With respect to the abstract points proposed to the Assembly for their decision in the reference of the Presbytery, the Committee are of opinion that if they be answered, they had better be discussed and decided in *thei*, separate from the case of Mr. Barnes."

It is certainly a matter of thanksgiving, that such a difficult question was finally and delightfully settled. After the passage of these resolutions, the Assembly spent some time in special prayer and thanksgiving in reference to this business; the Rev. Dr. Fisk leading their devotions. The Committee was one of the most judicious that could have been appointed, and the Lord, I trust, guided their deliberations. I would here remark upon the goodness of God, as manifested in the fact, that there is an unusual number of judicious and devoted influential men in the Assembly, and thus far there has been a good spirit.

By intelligence received since the rising of the Assembly, we learn that the report of the Committee was ultimately adopted, and the Board of Missions were directed to confer with the Executive Committee of the American Home Missionary, and to endeavor to unite with that institution, in the appointment of a Board of Agency at Cincinnati.

Drs. Richards, M'Dowell, and M'Auley were elected delegates from the Assembly to the Amer. Board of Commissioners for Foreign Missions, and Dr. Alexander, and Messrs. Swift and Breckinridge, of Baltimore, were elected their alternates.

The order of the day was taken up, viz.—The report of the Committee on the subject of missions in the West, and a motion was made by Dr. Miller for the indefinite postponement of the whole subject.

This motion called forth a long and animated discussion, in which Dr. Miller, Dr. Matthews, of Indi-

ana, Rev. Mr. Phillips, of Kentucky, Mr. Peters, Mr. Russell, Mr. Blithe, from the vicinity of Chillicothe, Mr. Ross, from E. Tennessee, Mr. Breckenridge, an elder from West Lexington Presbytery, and several others took part.

But at the time of the adjournment at 2 o'clock, the question was not disposed of, and from the aspect of things, it did not appear that it would be immediately.

For the Religious Intelligencer.

RELIGION AND TEMPERANCE.

In a Town in this County lived Mr. G——, a man in middle life who from his youth has been remarkable for sobriety and temperate habits, but who until about two years ago indulged himself in the use of ardent spirits as has been customary among farmers, and occasionally partook of the social glass at the store. More than three years ago in the time of a revival he attended an evening meeting for religious services in which he was powerfully wrought upon by the Holy Spirit. To use his own language conviction of sin came upon him like a thunderbolt. When he left the place of the meeting he was met by two of his associates, who invited him to go with them into a store not far off where spirits were sold by the glass. He at first declined, but being urged he went along with them a number of rods, when he stooped and turned toward his home, and again requested to be excused; but finally, rather than be called a sneak, or little, he yielded, and drank only about half a wine glass of spirit and soon went to his own house, but his convictions were gone. During the revival which lasted some months after this, he attended on all the means of grace, but never again felt conviction of sin. According to his own statement he has thought and said to himself many times, had I not on that occasion gone to the store I might now have enjoyed comfort and peace in religion. Dying a recent revival he has been hopefully born into the Kingdom of the Redeemer; and now says, that since he has belonged to the Temperance Society, and learnt that the Temperance cause and revivals of religion were so connected, that there was hope in his case; at any rate he has all along consoled himself with the reflection that spirits would never again drive conviction from him.

RICH FREIGHT!—The New York Observer notices the following important clearance from that port, on Tuesday the 31st ult.

The ship Great Britain, Capt. French, for Liverpool, having on board as passengers, Rev. Messrs. Hawes of Hartford, and Hewitt of Bridgeport, Conn.; Rev. Mr. Green, of Boston; Rev. Mr. Nettleton; Professor Hovey, of Amherst College; Dr. A. W. Ives, and Mrs. G. P. Shipman of this city; Geo. Starr, of New-Haven, and 30 in the steerage.

Rarely, if ever, have so many distinguished evangelical ministers left this country in the same vessel for a foreign port. Mr. Hewitt, "the apostle of Temperance," we presume goes with the view of aiding in the promotion of the temperance cause, and we hope he may be instrumental in giving it a new and powerful impulse in the United Kingdom. No individual in our country is better calculated to communicate valuable instruction in relation to revivals of religion than Mr. Nettleton. Dr. Hawes and Mr.

Green have also had much experience in revivals. It is to be hoped that all the pious will remember these brethren in their prayers.

GENERAL ASSOCIATION OF CONNECTICUT.

The Annual Convention of Ministers representing the Congregational Churches of Connecticut, together with delegates from other Ecclesiastical bodies, will convene at Saybrook, on Tuesday, the 21st of June, inst.

REVIVALS.

The last Sabbath was a day of solemn and joyful interest to the friends of Zion in this city. About 200 young recruits enlisted under the banner of salvation, and vowed allegiance to the Prince of Peace. Forty-five were added to the 1st Congregational Church; 67 to the Church of the United Society; 69 to the Church of the 3d Society, and 15 to the African Church.

Nearly all of them are in the morning of life. We presume there were not five among those who united with the Church where we attended, that were over 25 years of age. They have enlisted for life, and we hope they will make good soldiers. When this little welcome band came forward to dedicate themselves to the Lord, the following hymn was sung with admirable effect:

Farewell, dear friends, I must be gone,
I have no home or stay with you;
I'll take my staff and travel on
Till I a better world do view.
*I'll march to Canaan's land,
I'll land on Canaan's shore;
Where pleasures never end,
Where troubles come no more.
Farewell, farewell, farewell,
My loving friends farewell.*

Farewell, my friends, time rolls along,
Nor waits for mortals' care or bliss,
I leave you here and travel on,
Till I arrive where Jesus is.
I'll march, &c.

Farewell, poor careless sinners too,
It grieves my heart to leave you here;
Eternal vengeance waits for you;
O turn, and find salvation near.
*I'll march, &c.
O turn, &c.*

In Guilford a powerful revival has followed a four days' meeting, which closed Sabbath before last. A number are hoping that they have passed from death unto life.

New-Canaan.—Similar effects have followed a four days' meeting in New-Canaan. A number were hopefully converted during the meeting, and the work is going on.

We understand there is an extensive revival in Danbury. A revival has been making silent and steady progress in Middlebury, for some time past. A work of much promise, has commenced within a few weeks in Berlin, (Worthington Society.)

A correspondent at Salisbury, says—"The four days' meeting that commenced here the 5th of April, has been blessed to the enlivening of Christians, and conversion of sinners, and the work is still continued.

To the Editor of the Religious Intelligencer.

Jefferson, Schoharie Co. N. Y. }
May 24, 1831. }

DEAR SIR,—When I wrote you last, from Harpersfield, it was a barren dead time in the things of religion.—The ministers, and some of the brethren had been to Delhi and Franklin to attend a three days meeting in each place—they returned, impressed that something must be done to raise the standard of piety among them.—At a Church Prayer Meeting, where but about fifteen members attended, it was agreed to have a meeting the next day—and extend the information as far as could be conveniently done. The day arrived, a goodly number attended—appearances were favourable—it was agreed to continue the meeting the next day—and the next—and so on for five days in succession. The meetings grew more and more interesting to the last.—Sinners were converted to God—about forty are hoping in Christ—the work is extending—Christians are praying most ardently. Next Tuesday a three days' meeting is to commence in that town.—The people of God are expecting great displays of divine grace among them. They feel that they cannot be disappointed.

We have at present a precious revival in this town.—I had observed for several Sabbaths that there was an increasing solemnity on the Congregation. Some of the Church began to awake and to pray with renewed confidence in God.—Three weeks last Sabbath, when we were at the five o'clock meeting, the Spirit came like the rushing of a mighty wind. I believe their was not a dry eye in the school-house, which was filled to overflowing.—One young man who had ever heretofore been careless and graceless, and who had that very morning wickedly sported with divine things, was awakened so deeply, that he not only wept and sobbed, but actually cried out. His convictions continued to deepen until Friday, when, at an anxious meeting he submitted himself;—he began to exhort sinners, before he left the room; he continued to exhort until Tuesday, when he was taken sick, and he languished until Sabbath night and died. He exhorted sinners in a most moving manner as long as he had strength to speak. His death had a most wonderful effect upon the youth. Between twenty and thirty are the hopeful subjects of renewing grace. The work is progressing.

In Blenheim a revival has begun, and it is hoped that the Lord is about to do a great work there. What imperious calls, the people of God have to be on their knees before him.

Yours, STEPHEN FENN.

Extract of a letter to the Editor of the Religious Intelligencer, dated Munroe, June 3d 1831.

DEAR SIR,—The Lord is now pouring out his Spirit on this desolate portion of his herit-

age, and cherishing the hearts of those who have long mourned over the desolations of Zion. During the period of 7 years only 7 persons have been received into this Church by profession, and for the last three years there has not been received from the world. But within a few weeks the members of this church have begun to awake, and efforts have been made to prepare the way for a three days meeting. Such a meeting we have enjoyed, and our anticipations have been more than realised. When the meeting closed on the 26th ult., one person was found indulging a hope in Christ, and more than thirty were more or less impressed with a sense of their sinful and ruined condition. There are now about twenty who have hopefully submitted to Christ, and many are deeply anxious. Our prospects, upon the whole, are at this moment truly flattering; and we would say to all the friends of Zion, "Brethren pray for us." Yours truly,

DANIEL JONES.

REVIVAL AMONG THE INDIANS.

To the Editor of the Vermont Chronicle.

SENECA MISSION, May 25th, 1831.

Not unto us—not unto us—but unto God be all the praise; for he has come down and done his own work, and it is marvelous in our eyes! A few cases of seriousness were noticed among us a few weeks since, but their was no very special excitement. Feeling anxious for a revival of religion, we appointed a four days' meeting, which commenced on Tuesday the 17th ult., and which was attended with glorious success.

"Before the meeting closed it seemed that the heavens were broken away, and the Spirit of the Lord came down with such power, that scarcely a single sinner could stand before it. When the anxious were requested to come forward, but here and there one stayed back, who did not indulge hope in Christ. Some of the children in our school are now indulging hopes, and others are anxious. The number who are hoping is yet small, but increasing every hour. O my dear Sir, if you could have been here and seen what a breaking down there was among our brethren and sisters, you would have melted into tears. It surely is a most solemn and interesting season with us, and we need the prayers of God's children, that this excitement may not cease while an impenitent sinner remains.

"I attended a meeting of three days at the Cataragus station, which preceded ours, and the Spirit of the Lord came down in as powerful a manner as in this place. This is truly an important crisis with us, and we hope we shall have the assistance of God's children by their prayers; and by the contributions of their substance, which is needed at present very much; and may the Lord God reward all who shall interest themselves in our Mission. I remain yours, my dear Sir, in much affection,—

S. SESSIONS.

ADDISON COUNTY.—A correspondent writes, that in this county "every protracted meeting has, as yet, been successful. The revival in

Bristol is powerful,—100 conversions. A powerful work has apparently commenced in Vergennes.

From the Christian Mirror.

Revival in Bangor, Me. About the commencement of the present year, individuals in the church began to feel an unusual degree of interest in the cause of Christ, and prayed earnestly for a revival of religion. This feeling gradually extended itself among the members of the church, so that about the middle of March a considerable number were uttering the prayer of the prophet, "Oh Lord revive thy work." A meeting for inquiry was appointed, and six or eight were found anxious to converse on the subject of personal religion. Early in April, Rev. Dr. Smith was removed to a better world, and it was thought advisable that the funeral services should be the commencement of a three or four days' meeting. Seven clergymen were present. The meetings commenced on Tuesday and were expected to close on Thursday evening. But when that time arrived, the question was put to the whole congregation, shall the meetings be continued till the Sabbath? immediately the assembly rose in a mass, and the meetings were continued through the week. The Holy Spirit was present, speaking to the hearts and consciences of saints and sinners. Christians felt that it was good to be there; and a considerable number who till then had resolutely refused to yield their hearts to God, were made willing to bow the knee and submit themselves to Christ. It was a week long to be remembered. The number of anxious inquirers has been increasing up to the present time; and I may safely say that there are more than one hundred who are either rejoicing in hope, or asking the great question "what shall we do to be saved?"

Morning prayer meetings have been held since the first of April, and have evidently been attended with a blessing.

The work has been thus far remarkably still; nothing like mere animal excitement has been witnessed. The great truths of the Gospel have been held up to view; and the claims of God have been urged home upon the consciences of the impenitent.

Bangor, May 17, 1831.

Revival in Bath, Me.—About thirty are entertaining hope of having passed from death unto life. The work has thus far been still and solemn, but the period of conviction has generally been much shorter than has been usual heretofore. We are hoping that the revival has yet only begun; and that the Lord will continue his mercy to us, for a long time to come. The three days' meeting held here about the middle of April, was a solemn and interesting season. The ministers from abroad came to us, in a good degree, as we trust, in the spirit of their Master; and the season was refreshing and useful, particularly to Christians; and tending to unite their hearts in calling on God; and to fix their attention on the great work before them. Appearances among us are still encouraging.

Revival in Eliot.—Extract from a letter, dated, ELIOT, May 18, 1831.

Dear Sir,—This region is visited with a refreshing from on high. Dover, S. Berwick, Great Falls, and Portsmouth, are now favored, and have been for weeks past, with a shower of Divine grace. Hundreds are inquiring the way to Zion with their faces thitherward. My installation here occurred on the 4th inst. After a recess of about an hour and a half, agreeably to previous arrangements, we assembled in the house of God for religious exercises. And again in the evening—and at half past 5 o'clock in the morning of Wednesday for prayer. This was the first prayer meeting held early in the morning in this ancient house, within the recollection of the oldest members of the church. (The house was erected in 1715, that is, one hundred and sixteen years since. In this house the beloved Whitfield preached about two days before his death.) We continued our meetings until Friday, late in the afternoon, and closed with the celebration of the Lord's Supper. It was throughout an interesting season. Christ's people were refreshed, and expressed much regret that the meetings could not be longer continued. Many of the unconverted rose in the assembly as expressing their purpose to make the subject of religion their chief concern from that hour; and several have since that time given hopeful evidence that they have submitted to Christ as their Lord and Master. Our assemblies are very full; our prayer meetings deeply solemn and interesting; and in our inquiry meetings we are permitted to hear young converts tell what the Lord has done for their souls.

Sherburne, Chenango Co.—The number of hopeful conversions we do not certainly know; but we may say with safety, one hundred and fifty in our own congregation, and an equal number in other parts of the town. The work is still progressing through the whole town. In some cases heads of families have been brought to bow before God; but the work has generally been among the young. Nearly every member of my bible class, and whole classes in the sabbath school, have been hopefully renewed; and the choir of singers, who were mostly impenitent, can now, with the exception of two or three, sing with the heart and understanding.

When I look around, I am astonished to behold the revolution. My heart is full, when I look upon the young people, and see them prostrated before God in the attitude of prayer; the same individuals, who "once walked among the tombs," "now sitting, clothed, and in their right minds." Truly, "What hath the Lord wrought?" It has been all of God: for the instruments which have been employed to promote the work, have been as inefficient in themselves, as the staff which Moses stretched out, over the waters of the Red Sea.

The criminality of professors in lying down to slumber after they have enjoyed a season of refreshing, has never appeared to me so great as it does at present; and I have formed my views on this subject from the circumstances of

my own congregation at the present time. The effect of this revival has been to produce a general solemnity on the minds of the still impenitent around us. Their ears which have been heretofore closed are now open to hear; their own consciences convict them of the guilt; their minds are tender. They are in a favorable state, as it regards many things; and if this favorable state of things is not improved by the children of God, it seems to me that these sinners will be lost, at least many of them. If they slide back, I fear it will be into "strong delusions," or a "spirit of slumber," that will never be broken, till broken by the appearance of the Son of Man, as a thief in the night. But if this state of things be improved, and the children of God determine to "hold on," sinners will be constantly coming into the kingdom. Not that I suppose it is by "might, or by power," that they can be converted; but when Christians "will work, God will work." There is nothing that I so much dread as a declension. It seems to me that the glory of God, and the good of souls, require that the Christian's watch-word should ever be "onward." With us, this is our determination, to "be steadfast, immovable, always abounding in the work of the Lord;" the Lord sustaining us by his grace.

J. N. S.

Uxbridge, Ms.—A friend informs us that a revival of much promise is at present enjoyed in the Congregational Society in this place. It commenced immediately after a four days' meeting.—*Christian Watchman.*

We make the following extract from an account published in the *Western Recorder*, of a protracted meeting at Gilbertsville, Otsego co. N. Y.

Mr. HASTINGS—I send you a brief account of the late interesting eight days' meeting in this place. It is however proper, in order that your readers may have a correct view of the subject, to state, that there has been a revival in progress here since the latter part of November, though on account of some counteracting causes, it has not been so powerful as is sometimes the case. Probably, since this revival began here, there had not been far from one hundred cases of hopeful conversions within the limits of my congregation, previous to the late meeting in this place. But we did not say, it is enough. Such expressions as these were often heard in prayer—"We thank thee, O Lord, for what thou hast done; but we pray thee that it may be only as a few drops, before a more copious shower."

The meeting was first appointed for four days, and commenced Wednesday evening, April 27. The first three discourses were directed more particularly to the church; after that to the impenitent. During the whole season morning prayer meetings were held at sunrise and at nine o'clock, A. M. The first anxious meeting was on Saturday. It was well attended, and the presence and power of God were sensibly felt, and a number hopefully converted. From this time all our meetings increased in number, interest and solemnity. On

the Sabbath our house was crowded to overflowing; and instead of closing the meeting, we concluded to have it continued the next day. The anxious meeting the next morning at nine o'clock was much crowded, and many were so distressed on account of their sins, that it seemed as if they could hardly live. O, I shall never forget what a solemn scene it was. Many of them, however, obtained relief before they left for the meeting house. From this time the number of anxious kept constantly increasing; and soon it was so great, that we had to reserve the body pews for them, and to hold our anxious meetings in the sanctuary.

Our meetings continued in this way until Thursday. Then we were reluctantly compelled to close, on account of one in an adjoining town, (New-Lisbon.) The meeting was probably one of the most powerful that has ever been held in this region. It is impossible to tell how many were made the subjects of divine grace during this extraordinary season; but it is confidently believed that more than one hundred experienced a saving change while it lasted; and the good work still goes on.

Many of the subjects of this work are men and women of respectability and influence.—But all classes, from the youth to the man of grey hairs, have shared in the work; and among these are moralists, universalists, and deists.

Peru, Ms.—The revival at this place, we learn by a gentleman from Middlefield, which commenced about two months since, wears a pleasing aspect. At a late meeting there were ninety inquirers present, and at the same time about sixty in the town that did not attend the meeting, who had lately found peace. Also in Middlefield, he mentions, the prospects are encouraging.—*It.*

Portland, Me.—A friend in this place writes us; "In this town there is a copious shower of divine grace amongst all denominations."—*It.*

Edgartown, Mass.—In this town it is supposed that nearly one hundred have obtained hope in Christ. Twelve have united with the Baptist church and about thirty with the Congregational.

Extract of a letter from Rev. John Truair to the Editor of the *Religious Intelligencer*, dated Westhampton, June 7th, 1831.

We have been blessed much by the Spirit of the Lord in the strengthening of the saints and in the conversion of many sinners—within a year and a half we have received into the Union Church in this place more than one hundred from the world—the Lord has done great things for us whereof we are glad, and would praise and bless his holy name forever.

To the Friends and Patrons of the American Education Society, and especially to Auxiliary Societies.

It is estimated that at least six thousand dollars will be wanted to meet the appropriations

which must be made by the Parent Society on the *Second Wednesday of July next*. At present however, there is but *eighteen hundred dollars* in the Treasury. It was stated in the last annual Report, that *every dollar of funds, current or permanent, has been expended* which are at the disposal of the Directors. Under these circumstances, it is earnestly requested, that Auxiliary Societies, former beneficiaries, and friends and benefactors generally will transmit to the Treasury as early as possible, whatever amount they may have to give, or which they may be able to raise for the Society. Collectors will render essential service, in this time of need, by taking up all subscriptions which may now be due and forwarding the same to the Treasury of the Parent Society, or to the Treasurer of any one of its Branches.

Boston, June 1, 1831.

E. CORNELIUS, Sec'y.

"Continue instant in prayer."—In secret prayer, does thy heart never urge thee to cut it short frequently making a motion to have done? Charge it in the name of God to stay, and not do so great a work by halves. Say to it, "Foolish heart, if thou beg awhile, and goest away without thy alms, is not thy begging lost labor? If thou stoppest before the end of thy journey, is not thy travel lost? Thou comest hither in hope to have a sight of the glory which thou must inherit, and wilt thou stop when thou art almost to the top of the hill? Wilt thou turn back before thou hast taken thy survey? Thou comest hither in hope to speak with God—wilt thou go before thou hast seen him? Thou comest to bathe thy soul in the streams of consolation, and to that end didst thou unclasp thyself of thy earthly thoughts, and wilt thou only touch the bank and return? Thou comest to spy out the land of promise; go not back without one cluster of grapes to show thy brethren for their encouragement. Let them see that thou hast tasted of the wine by the gladness of thy heart, and that thou hast been anointed with the oil by the cheerfulness of thy countenance, and hast fed with milk and honey by the mildness of thy disposition, and the sweetness of thy conversation."

In Northumberland, Saratoga Co. N. Y., it is stated that the merchants who are not professors of religion, have abandoned the sale of ardent spirits from principle, while the only store in the town, where rum is sold, is kept by a deacon.—*Journal of Humanity*.

A CONTRAST.

An aged man over whom had rolled an hundred winters, died not many years since in New-England who was in the estimation of all that knew him, pious. But he had early contracted a fondness for ardent spirit, and drank temperately and daily for the greater part of his life. He gave a little to his children as they grouped around him; and they thought what their father loved must be innocent. But with their grow-

ing years a fondness for stimulus increased; and this aged man lived to mourn the death of half his sons and forty descendants, who went down to the grave drunkards. One son yet lives, who was a professor of religion, but has been excommunicated,—and is an exile and a drunkard, with a large family, who are ruined by his sin.

Another aged man still lives in the vicinity of the same place, who numbers nearly one hundred descendants, all of whom are temperate persons. He never was in the habit of drinking ardent spirit, nor does he give it to his sons and his sons' sons; but like Jonadab, he drinks pure water.

What a contrast will the day of judgment disclose if in one family intemperance continues to roll down a fiery deluge, and in the other temperance reigns, and descends from generation to generation.

These two men were friends, and lived in adjoining towns, and these facts I ascertained a few days since on the spot; and if these facts are doubted, I can give the name of the first, who was a mournful instance of the danger of temperate drinking in even a good man.—*Journal of Humanity*.

The monster in Canada.—The editor of the *Canada*) Kingston Watchman thus sounds the alarm to his fellow citizens on the subject of intemperance. It would seem from the facts here stated, that the monster, like other depredators and murderers who are hunted out of the United States, has fled to Canada for a refuge.

The import of spirituous liquors at Quebec, in the year 1830, amounted to one million five hundred and eighty-nine thousand four hundred and twenty gallons, being nearly three hundred and sixty thousand gallons more than were imported in 1829! The cost of these concentrated plagues, quarrels, broken bones, and poverty-making liquids, was two hundred and twenty-one thousand three hundred and fifty-six pounds—or eight hundred and eighty-five thousand four hundred and twenty four dollars! What an enormous contribution is thus levied to ruin the bodies and souls of men, by propagating vice, wretchedness and crime, and the banishment of domestic peace; and for the increase of the widow's tears and orphan's woes. Not one good purpose does the intoxicating fire produce, "except as a medicine," and its utility, in any shape is questioned. And yet our principal Sunday School Society can only do business to the amount of £305 in credits and cash!!!

OBITUARY.

DIED,—In this city, on the 27th ult. Miss Grace Budington, aged 16, daughter of Asa Budington, Esq.; on the 31st ult. Wyllys, aged 6, son of Mr. John Kay.

In Guilford, on the 24th ult. Mrs. Mary Lathrop, aged 64, wife of Mr. J. Lathrop.

In Berlin, Mr. Frederick Hinsdale, aged 77.

In Stafford, Mr. Daniel Avery, Aged 68.

In Canton, Mrs. Hannah Brown, aged 91.

In Danbury, by drowning, Mr. Elijah J. Morris.

POETRY.

From the Christian Mirror.

A LITTLE BOY TO HIS FATHER AT SUNRISE
ON A MORNING IN SPRING.

Father, awake! It is not night;
The sun is up, the sky is bright,
The birds have left their leafy nests,
And joys are struggling from their breasts.

I cannot sleep. I hear them say,
"Morn is the childhood of the day;
Be up, for morn in life's career,
Should be as cheerful, bright and dear.

Come forth and breathe the balmy air,
A thousand sweets are floating there,
A thousand sounds are mingling wild,
Come forth with us, fond waking child."

Father, awake; and take thy boy
To hear this matin burst of joy,
To see the world all bright with dew;
Father, I want to go with you.

You told me, God, though very high
Above the sun, above the sky,
Is praised by creatures here below—
The birds are praising him, I know.

And those soft twinklings of the leaves,
With every moan the ocean heaves,
Are all to him a grateful song—
Father, how can you sleep so long?

My little hymns, I think would please
His listening ear, as well as these,
If thou wouldst wake and teach my tongue
To join the birds in morning song.

I hear them now among the trees;
I hear the humming of the bees—
It seems as though my heart would break,
Father, dear father, do awake!

EXTRACTS.

"Gazing upon the face of love in Christ, and tasting of its gifts, and looking up to its glorious reign, is the way to kindle the sacred fire in thee. Look upwards, if thou wouldst see the light that must lead thee upwards."

BAXTER.

"It is the contemplation, belief and hope of the glorious state of love hereafter that must make us like it, and kindle it in us here. The burning glass must be turned directly to the sun, if you will have it set any thing on fire."

BAXTER.

"The disciples, we read, "returned to Jesus, and told him all things, both what they had done and what they had taught." I think that if we would every evening, come to our Master's feet, and tell him where we have been,

what we have done, what we have said, and what were the motives by which we were actuated, it would have a salutary effect upon our whole conduct. While reading over each day's page of life, with the consciousness that he was reading it too, we should detect many errors and defects, which would otherwise pass unnoticed."—*Payson's Memoirs*.

Dr. Payson was asked one day by some of his friends, if he could see any particular reason for the dispensation of God, in his last sickness, "No" he replied, "but I am as well satisfied as if I could see ten thousand; God's will is the very perfection of reason."

NOTICES.

The new Presbyterian Meeting house in Meriden will be dedicated Thursday the 16th June. Exercises to commence at 11 o'clock A. M. There will be a concert of sacred music in the afternoon, after which there will be a continued religious meeting, to close on Sabbath evening.

YOUNG MEN'S TEMPERANCE SOCIETY.

The Third Annual Meeting of the Young Men's Temperance Society of New-Haven will be held at the basement story of the Third Church, on Thursday evening the 16th inst., commencing at half past 7 o'clock.

SCHOOL FOR YOUNG LADIES.

Miss S. Hotchkiss, of this city, proposes to resume, the 6th of June next, the school for Young Ladies, kept by the late Mr. Herrick; to instruct in all the branches of education which he taught, with the addition of languages, should it be desired. Miss Hotchkiss will secure the assistance of gentlemen of the first character as scholars and instructors; and from our knowledge of the attainments, experience and character of Miss Hotchkiss, we have entire confidence in her as qualified to conduct an institution of this kind with respectability, efficiency, and success.

SIMEON BALDWIN,
DAVID DAGGETT,
JEREMIAH DAY,
SAMUEL MERWIN,
ELIAZER T. FITCH.

Letters received at the Office of the Religious Intelligencer during the week ending June 10, 1831.

D. Bulkely, Hampton; V. M. McKallor, North Greenwich, N. Y.; David Hough, Meriden; Henry McMahon, New Milford; Ezra Noble, New Milford; Luther Burnell, Cazenovia, N. Y.; W. Woods, Granville, N. Y.; Thomas Colt, Canterbury; Saml. H. Rose, Bridgehampton, N. Y.; W. H. Moore, Berkshire, N. Y.; W. P. Banall, South Canaan; H. Churchill, Gloversville, N. Y.; Brinsmade & Lewis, Washington; W. Sewall, Jacksonville, Illinois; Rey. J. Truair, Westhampton.

TERMS.—\$2, in advance; \$2.50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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